

THE BAPTIST.

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Occurrence and Comment.

New York may come to some knowledge of the negro problem through experience. In that city it required 250 policemen to suppress a race riot on July 15th.

The Springfield Republican, Mass. says that Society is justified in forbidding the circulation of the literature of Mormon proselyting Missionaries because it is the literature of imposture.

Mrs Eddy, the Mother of "Christain Science", does not seem to believe that there is any place for prayer in the accomplishment of God's purpose. Here is her latest pronouncement: "I now request that members of my church cease special prayer for the peace of nations."

Because of the fanatical prejudices of his Moslem subjects against Christianity the Sultan is unwilling to pay publicly for the destruction of Christian churches and Missions, and has suggested to the United States minister that the \$100,000 indemnity asked be added to the contract price of battleships which Turkey wishes to buy in America.

Father Murphy of Lincoln, Nebraska refused to be ejected by bishop Bonacum from the church and the parsonage, and the supreme Court after ten years litigation sustained his appeal. The Pope hopes to find some way to end the litigation. In America then the edict of the church through the bishops is not law among some Catholics.

Again it seems that we have been made ashamed by another piece of monumental favoritism in governmental administration. We had thought there had been enough and more in the cases of Rear Admirals Sley and Sampson, General N. A. Miles, et al, but no; another clumsy and odiferous installment tumbles out in the no less conspicuous case of Messrs. Bowen and Loomis, in which the president shows his "fine Italian hand"—J. A. H.

The Ministers of Cumberland Presbyterian churches in Nashville have invited the Committee on fraternity and union of the Cumberland Presbyterian Churches and of the Presbyterian churches in the United States of America, which has in hands the details of the organic union of these two great religious bodies, to hold its fall session in that city. This committee is made up of some of the most eminent divines and laymen of the two churches,

and includes in its number, justice Harlan of the Supreme Court of the United States.

Victor Emmanuel, King of Italy, thinks that the president of United States has and uses more authority than do the rulers of the constitutional monarchies of Europe. This no doubt is true, not because the constitution warrants it, but rather because of his disregard of the plain letter of that great organic law. He and his party are and ever have been revolutionists, and have little scruple of legal or constitutional restrictions, if mayhap they can keep in power. This is what subverts the best of governments, and in the end may subvert this one. J. A. H.

Two nicely dressed ladies approached the pastor at the close of the service last Sunday and I could not help overhearing their little confession. "Our vine sheltered piazza never seemed so attractive as this hot morning but we said to ourselves that if the minister could go to church and stand up for an hour before the congregation we should not probably suffer if we sat in the pews with fans in our hands and no responsibility for the service, so we came and we want to tell you that we are glad we did."—Selected.

America's Naval hero of the revolution, John Paul Jones, died in Paris 113 years ago, his body was buried, and in course of time lost to sight. General Porter, our ambassador discovered the place of burial. The French Republic has been most thoughtful in promoting the desire of our government to have the hero's dust rest at home. His body is now in the keeping of a special squadron of our navy, which is arrived in Annapolis July 22. The remains were interred with military honors in the great pantheon which is being erected.

John D. Rockefeller in the Cleveland mid-week prayer meeting. "Two men appear equally zealous in the cause of Christ. But one is more effective than the other. The thing to do is to find out the secret of the effectiveness of the one. The beginning of application of our Christianity must come now, tonight, tomorrow morning, in our homes, or in the office—However humble we may be, whatever our place, it matters not, we can show the best side. We must show the most winsome and convincing side. In fact we must show that we love God."

The General Convention of Negro Bap-

tists held its annual meeting in Vicksburg, July 18-23. Above 500 messengers were present. I have never seen a more intelligent assembly of that race. There was a division in the Convention one year ago, not because of difference in doctrine and polity, but in methods of work; and because the body was too large. The seceding members held a session of their convention in Greenwood at the same time of the meeting of the general body. The old convention will foster Natchez College and endeavor at this meeting to raise \$5,000 for that school. The new convention expects to establish a school at Kosciusko.

We observe that several of our somewhat well known brethren are declining the courtesy of a trip and "necessary expenses" to the so-called "world's Congress," soon to materialize in London, England. We do not much wonder at that. In our opinion a really esthetically cultured person might find a far more artistically "painted ship upon a no less artistically painted ocean" and not travel one-half so far. About all the real outcome of such meetings among Baptists is to put emphasis on their differences, if not to increase them. When God wants the Baptists united in one body he will give them a revelation to that effect.—J. A. H.

The city government under instruction of its attorney that "the city in enacting its Sunday ordinance was not required to go to the full extent of the state law on the subject," upon a numerous signed petition adopted an ordinance, with only one dissenting vote and against the wishes of the mayor and attorney, authorizing the billiard and pool room business on Sunday. To allow this business on that day which surely cannot be claimed as a "work of necessity or mercy" means eventually a wide open Sunday to any man who wishes to do business on that day. The only way for any reform administration to succeed is to stand square up to law towards all men and in all things. The editor of the Herald aptly says that "the effort of this ordinance is to serve as a notice to the city police force not to enforce the State Sunday law." This action of the city council places that body in direct contravention of State law as declared by Circuit Judge Catchings on the bench, who says that the laws of the State must be enforced. Thoughtful and law-abiding citizens regret this action of the city board, and will look with interest to the result of the issue—can a city government contravene the laws of the State from which it holds its character?

How Near The Point?

A careful statistician has been making some observations and indulging in some very probable figuring as to church going in this country. The lumping conclusion is that on a fair average just almost one-third of the population of our towns and cities go to church at least once on each Sunday or each day preaching. A further inquiry into the matter develops the fact that those who do not go so often are influenced by at least one of three principle reasons: 1st. Detaining sickness. 2nd. Downright laziness. 3rd. The poison of infidelity.

Now looking over and hearing from many congregations we have concluded that the one doesn't always or often hold good and that the estimate of attendance is a little too high by a very perceptible percent. Why it is so, of course, we are not sure, but have honestly queried with the three reasons given above would be found to furnish the correct solution. Not "detaining sickness" surely for a mental consensus of the homes and people quickly tells that it is not poison as infidelity by any means because the people we know have too much sense to set up with such folly, for the Bible says that it is only the fool that says "there is no God," and they could not by any means come under that head. And so we are led to the conclusion that the thing is to be accounted for on the ground of "downright laziness." Of course we do not wish to do the people an injustice and would be glad to have a more appreciable explanation of the untoward affair. An interesting colloquy with some of the seldom and occasional church goes, by a somewhat careful reporter, brought a whole medley of reasons or excuses out of their own consciousness. One said that he usually worked hard all the week and preferred to sleep late on Sunday morning so that there was not usually time to properly prepare for a religious outing, and as to the afternoon and night services those were the only hours he had for recreation and the social amenities. This seems to have the virtue of being frankly and transparently honest, but at the same time supremely selfish, if not hopelessly Godless.

Another one, a lady, said, "I would go to church often, but I find it impossible to keep up with the style in dress." To see anyone move "to the point" in fashionable dress than myself reduces the worst of the spirit to the minimum, indeed to an infinitesimal and the one only wish I have is to get out from them into the privacy of my own home and blubber to my own heart's content. Dear soul, just to think of this after the great church Lord has said, "My grace is sufficient for thee" and "Lo I am with thee" to make it all come to pass if you will allow him to do so.

Another said attend the Sunday school and say a Bible lesson and that is quiet enough for one day's service. Poor dear souls, how they go and how rapidly

going farther into the limbo of neglect, indifference and skepticism. How prone such people and their advisers are to forget that "God has ordained that men should be saved by the foolishness of preaching."

And still another said, "I like to go to church, the pastor preaches good sermons and I always like to hear him; but he preaches too long." Now it is pretty well known that very few sermons are over forty or forty-five minutes in length, and that there are but a very few sensible and thinking people who cannot sit that length of time and hear a good sermon by a good preacher, wherein is instruction, edification and worship. It must be after all that this man's real reason is the second one in the general list, that of "downright laziness," and doubtless a good look at that brother as he moseys about town would reveal the tag on him in his speech on his face or in his gait or perhaps in all combined. It is pretty sure if such a man ever gets anywhere it will be far down the line if not at the last and as like as not will find heaven's door closed against him for the lack of essential elements of truth and earnestness.

In conclusion, the best rule for the best people and the worst is to "seek first the kingdom of God and His righteousness" in "not forsaking the assembling yourselves together as the manner of some is" and God will be well pleased.

I fear Bro. Price was a little nettled by the small note in the "Miscellanea" of some weeks ago on the Convention solas. Some of my squibs have gotten into the paper by some means without tags and I doubt not appear like "common place editorial paragraphs," and that one about the solo criticism was one of them. I beg Bro. Price's pardon. I did not mean it for a criticism on the "reporter" for I was too nearly in agreement with him. It was really meant to attract attention to an exception and to compliment that one solo. Bro. Price's reports are among the best I ever read.

J. A. H.

Trip Notes.

At 10 a. m. sharp, on the 28th, our good steamer Teutonic steamed out of the harbor at New York. To one passing this way for the first time the island scenery all the way till we pass Sandy Hook, is most beautiful. The finest thing we see in this stretch however, is the large statue "Liberty Enlightening the World." We feel that the United States is the most appropriate place on earth for this statue.

Now our pilot leaves our ship, gets on board a little pilot boat and waves us good-bye. We are out in the broad blue Atlantic, but we have a beautiful rippling sea and the promise of a delightful voyage. We have a company of 133 passengers in our cabin who are as delightful companions as it was ever our lot to travel with. There seems to be but 12 of us however from the S. B. Convention on this end of the ship. Rev. Alex Miller, Dr. W. L. Pickard

and wife, Dr. J. A. Powers, with six ladies Mrs. Searcy and myself. We have on board three Welch ministers who have been in the great revival. They have been over to the U. S. holding meetings and are returning. We have had public meetings in the dining hall in which they have addressed us on features of this great awakening. We have on board Roman Catholics, Episcopalians, Congregationalists, Methodists, Presbyterians and Baptists. We even had ministers of all these denominations but the priest died the first day that we were out. We have religious service each day at 2:30 p. m., and Sunday we had three services. There is such a deep religious atmosphere on the ship that it seems like a continuous revival. Time glides by so pleasantly that it is hard to keep the day of the week.

We have a lot of northern brethren and sisters in our company whom we have learned to esteem very highly, among whom is Dr. J. L. Campbell, pastor of a large church at Cambridge, Mass. He preached Sunday p. m. a most powerful sermon, emphasizing the inspiration of the Scriptures and the divinity of Jesus Christ. Rev. John R. Herget of Cincinnati, conducted service Sunday evening. He is a very strong man indeed. One thing is very apparent from their discourses and conversation—that is—they are greatly troubled because of "higher criticism." They say New England is honey-combed with unitarianism. In one small radius of country they see no less than 600 meeting houses have been closed because the people have abandoned the worship of God. Our first day out furnished no more scenes of interest than all the voyage till now and this is the sixth day, we passed through two schools of whales. It was interesting to see them spout water into air making clouds of spray. Later we passed two water spouts, one large one about one mile away and another small one only a few rods away—these are beautiful but very dangerous. The pilot says they are the first he ever saw on the Atlantic in an experience of 19 years. They are to all intents and purposes a whirl-wind or cyclone on the water. The large ones that we saw was perhaps one hundred yards in diameter and three hundred yards high. It formed a complete cone, and at the top the spray went off in a long tail like the tail of a comet. Looking at the little one so close as it formed, enabled us to judge better of the large one.

Yesterday our dining hall was beautifully decorated with our flag and Dr. Richard of Lynchburg, Va., delivered a fine 4th of July oration. We expect to reach Queens-town today where we will wait our letters. We have the wireless telegraphy on board and have seen them sending and receiving messages. Here is a copy of a message I send my friends at home—09:796—which means in word—Agitare-russ, which means—

"Had a most delightful voyage and pleasant weather."

Truly,

J. B. SEARCY.

Lowrey Memorial Baptist Church.

Yesterday was a great day at Blue Mountain. Among other matters pertaining to our new church house was a resolution declaring that the church is to be built as a memorial to Gen. M. P. Lowrey and his wife, Mrs. Sarah R. Lowrey. The resolution stated it to be the desire of the church thus to express its "gratitude to God for these noble servants of our Lord Jesus Christ, and to keep alive their memory on earth." It was a touching scene when, after some remarks by the pastor, the resolution was adopted by the rising vote of the entire congregation. There were many eyes moistened with tears of gratitude, and many hearts thanked God for the hour. I have never seen a more harmonious meeting, nor one more spiritual. The church had just pledged its support to the very limit to our Building Committee, by a remarkably hearty and unanimous vote. We feel that it was a great day for us, and a great step forward.

Now, just a few words. Our needs are very great. The church is simply trying to meet these pressing needs. Everything at Blue Mountain has grown except the small frame church house in which the Church has been worshipping for about thirty years. It is hardly half large enough, and is not at all adequate to our demands. The College with its 400 students, and the Academy (for boys) with its hundred (possibly 200) students, make our privileges very great and our responsibilities just as great. We need an Auditorium that will seat a thousand, and Sunday school facilities for thirty or more classes. We could easily meet our own local needs; but we must provide for this large number gathered here from all parts of the State. And this we are trying to do. It is our purpose to push the matter as rapidly as possible. To wait longer is out of the question. It means a struggle, but it is gloriously worth while. Our church is entirely harmonious, and is a unit on the great work of building.

And yet, when it comes to money, our people are poor. We have no rich members. Our church is rich in some things, but not in money. What we have of this world's goods will be available. Our people will go to the limit. They are rich in faith and in courage. They are rich in hope for the future. They are rich in privileges and rich in responsibilities. I think I may say, without boasting, that this church has been, and is, rich in good works. To prove this let its past glorious record of helpfulness to every good work in our State, and to many even beyond the State, be submitted as evidence.

Its opportunity now, with proper facilities, is simply great. With such a host each year to be led to Christ and trained for his service, we have an opportunity such as is given to few churches. Besides, our town itself is increasing rapidly in population, and all these conditions of growth must be met.

With the very best our church can do, we will lack much of being able to meet the

necessities of our work at once. It is not the policy of the church to make a wholesale appeal to the denomination. And yet I am free to say that if there is a church in Mississippi which would be entirely justifiable in such a course, that church is Blue Mountain. With an experience of seven years in the pastorate here, I do not hesitate to say that there is not a more important work in our great State than this. So I wish to say, simply as a business proposition, to anyone who has money to put into the Lord's work, that you will not find a place for investment where the dividends will be larger for the cause of Christ and the good of humanity than this enterprise. If there are friends of Gen. M. P. Lowrey who would like to help build this house to his memory, your contribution will be gladly received.

The Lowrey Memorial Baptist Church is to stand for generations, and will in itself be an inspiration and a help to thousands, who are to find their way here. And when these boys and girls walk these streets and see this building they will ask, "Who were these? And what did they do thus to be memorialized by their fellow-men?" And the answer to these questions will quicken the pulse and stir the ambition to nobly live and nobly do for the glory of our Lord and for the good of humanity.

Fraternally,

J. N. McMILLIN,
Pastor Lowrey Memorial Baptist Church.
Blue Mountain, Miss., July 17, 1905.

Some Views.

I'm just home from our convention at Tupelo, and I've decided to ask for some space in THE BAPTIST to express my views on one subject.

I do not believe it is well for woman's work nor for the cause in general for us (the women) to have meetings at the time the regular convention is in session. Not being well, I did not attend the first "Woman's Meeting," but I heard it was a beautiful success.

I attended two Woman's meetings during the convention and enjoyed both. I learned to love and appreciate some of our noble, consecrated women more than ever, but there was a constant feeling of unrest because I was missing so much of the convention. We missed the report on Temperance, on the Orphanage, on Mississippi College, and many good speeches besides, so I was told by some ladies who refused to leave the convention for the ladies' meetings. Some other ladies felt just as I did. They were interested in Woman's Work and wanted to lend a hand, but regretted losing so much of the regular convention. Sister Moore, formerly of Texas, made a suggestion to me that I want to make public. She said that in Texas the ladies have their meetings one day before the regular convention so as to give a whole day to woman's work and not conflict with the convention. I want our Baptist women of Mississippi to consider this suggestion, and discuss it through THE

BAPTIST. I would like to hear from the brethren on the subject also. The Orphanage is Woman's Work; Mississippi College is Woman's Work; Temperance is Woman's Work; State, Home and Foreign Missions are Woman's Work, and we need the inspiration and information and help we might get from hearing them all discussed by the brethren.

I got much from our woman's meetings; I enjoyed them, but unless it can be arranged so that they will not conflict with the regular convention in the future, I think I'll stay in the convention, even if I am therefor misunderstood. Let's have a change of plan before the next meeting.

MRS. M. L. BERRY.

Blue Mountain, Miss.

Bondage or Liberty.

There are two kinds of Christian experience, one of bondage and the other of liberty. In the first case the soul is controlled by a strong sense of duty, and obeys God either from fear of punishment or from expectation of reward. In the second that of liberty, as a child works for love, lives a life of obedience. In Christ Jesus neither legal observances avail anything, nor the omission of legal observance, but a new creature. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from Grace." This passage is the only one in which this expression, "fallen from grace" is used in the New Testament; and it means that the Galatians had made the mistake of thinking that something else beside Christ was necessary for their right living. No wonder Paul was alarmed when he found there was danger of a legal spirit getting into the church of Christ. Do we see this spirit in our churches today, seeking to add something besides? Perhaps it is Christ and good works, Christ and certain religious performances, something to exalt self. Men will undergo many painful sacrifices rather than take the place of utter helplessness. A religion of liberty leaves self nothing to glory in. It is all Christ and his work, not ours. He said, "I am the way, the truth, and the life."—Selected.

Centreville.

When I came here about a month ago I found a church that had been without a pastor for nearly six months, and yet, had a good Sunday School and prayer meeting. This is encouraging to a young pastor.

I believe by earnest, united effort this can be made one of the strongest churches in South Miss.

This is a beautiful town and very fine people. The soil is rich and productive. We invite Baptist capital and labor here. We have both, but need more.

A. H. CLARK.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

Rev. R. A. Cooper's "Reply to Dr. Buck"

In THE BAPTIST of July 19th., Bro. R. A. Cooper has an article headed, "Reply to Dr. Buck on Interdenominational Sunday Schools," which, from its reference to an article written by me to Bro. Smoot gives me reason to suppose he means me when he says Dr. Buck, but why he gives me that distinction I am not able to say. I regret to have to ask permission to tax your columns and the patience of your readers so far as to have space for a short reply to this article.

I fail to see the point in my good brother's opening paragraph, unless he means by it to charge me with parading "my own good deeds," if such is his meaning I assure him that nothing was farther from my thoughts. I have no good deeds to parade, and if I had I trust that I am not capable of such folly. The only thing that I regret in my article which could by any possibility be construed into such thing is the statement about my connection with the interdenominational Sunday school work, and I mentioned that to show that I could learn from a large experience in it, not to tell of the honors I had received.

It is useless to dwell on my use of the phrase, "brethren of the cloth," that is not material to the matters at issue; nor will I devote much space to the criticism of my use of the word "inspiration," only will I say that while all recognize that inspiration in its largest and truest sense, comes from and through the Holy Spirit, there is a sense in which we get it from other sources—for instance, has Bro. Cooper never felt the inspiration which comes from a large and attentive congregation, or from a good listener? or from many other circumstances attending his ministry? Why nibble about this?

Bro. Cooper says he is surprised to hear me say: "the best Sunday schools in the country today are those who get their method and inspiration from this great organization," meaning the international convention. Well, I said it and repeat it, will Bro. Cooper deny it? Mind you, I say the best Sunday schools in the country, both Baptist and pedo-baptist; I do not draw any comparisons between the Baptist schools and the others detrimental to the former, as my brother would seem to imply. The rule applies to all alike. I take it that Bro. Cooper is a Sunday school pastor, he therefore knows his school and all its equipments and its teaching tools, is he satisfied that it is all that it should be? that it cannot be improved? I would like to see it for it's a head of an in this state. If it is not as perfect as it should be why not use all the means within reach to build it up to the highest standard. But to go back to my statement as to methods etc.; where do you get your lesson system? from what source do you get the improved methods of teaching? Where did we first learn about the superior equipments for the work as we have them to-day? Per-

haps the Brother will say, "but I do not like the lesson system, or I do not think that the methods or equipments are as good as they should be." Very well, suggest better and the international convention will honor you for it, that is exactly what all want to get.

As to the teaching of a lesson under restrictions such as are imposed by the interdenominational convention, Bro. Cooper confuses the work of the convention with that of the school; the convention does not teach a lesson; it is true that sometimes an expert teacher is asked to teach a lesson before the audience simply to exemplify his methods, but that is all. In this connection I wish to say that I do not recall the incident which Brother Cooper occurred at Oxford, but I see nothing in it, except that the speaker on that occasion simply gave his idea of the proper thing to do or to avoid, in a union teachers' meeting. If I was in the chair and as "mute as a mouse" I had two reasons for it, one was that as the presiding officer I was not expected to say anything and as a delegate I agreed with the speaker; I am sure that he did not mean that any one should "put his foot on God's word", but simply on the effort to lug into the meeting a discussion of denominational differences which would be both discourteous and unprofitable: it is true that Baptists believe that we should be "instant in season and out of season", but unfortunately many are more instant out of season than at any other time. I have seen brethren who reminded me of the darky who was baptized in Ky. by the Campbellites: as soon as he arose from the water, he wiped his face and said; "if any body wants to spute I'm ready. This does not apply to Bro. Cooper, of course.

In conclusion, I will say that in my article to Bro. Smoot I said nothing about interdenominational Sunday schools, and I can not see how Bro. Cooper ever got that name in his article as applying to mine.

J. T. BUCK

Conditions For Revivals.

They are solemnly important but few and plain to the child of faith. It is ever true that, "They that wait upon the Lord shall renew their strength." Isa. 40:31. And no less true that, "As soon as Zion travailed she brought forth her children." Isa. 66:8. By deep hungering and earnest prayer of burdened souls the way must be opened for the presence and help of the Holy Spirit. When Jesus gave the disciples the promise of the Holy Spirit, He said to them, "He dwelleth with you, and shall be in you." Jno. 14:17. Not only so but the Comforter should abide with them forever. When the Lord gave commission to his disciples to preach the gospel to all the world, he added the gracious, loving, assuring promise: "Lo I am with you always even unto the end of the dispensation." Though the love of many shall wax cold be-

cause iniquity shall abound, the Lord will never forsake his humble followers. Whatever may be, the Lord Jesus will stand by his people till the close of the Gentile dispensation. And then, "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

Often the darkest of hours, when Catholics, Episcopalians, Methodists, Baptists, etc., are a record, well attested, that the greatest revivals have taken place in seemingly adverse conditions. It was a great meeting starts from the deep concern of one or two humble individuals. It was in 1881 that I was invited to Fort Smith, Ark., to hold a meeting. The Baptists then had no house of their own fit for holding any service. They had no pastor, and held Sunday school in a little, rented house. We opened service in that, with an audience of about 20. For three consecutive services I asked them if we should continue. They promptly responded, "Yes." We went on with increasing attendance for a week. Then the house was demanded. Fortunately, we were invited to another house in a more central part of the city and continued service.

For a good while the members had been in strife and division. A portion stood aloof in stern opposition. They rented a hall and began a meeting near, almost in our faces, headed with two preachers. We moved on and felt very little disturbed. The opposition meeting soon closed. We went on three weeks with increasing interest. Toward the close of the meeting it became difficult to seat the congregation. The better element of the church was encouraged and united. Though with some struggle, for a time, with a largely increased membership, they have moved onward and upward to this day. Though one of the most remarkable meetings I ever held, this is the first report I have written of it.

In 1886, I held a meeting in Arlington, Tex., in some points similar to the one just related. They were divided, in a cold state, and without a pastor. After a few days of service, we held an experience meeting. Confessions soon melted many to tears, and they were united. They agreed to go from one to two services a month, and raise salary for pastor from \$125 a year to \$400, and furnish pastor a residence. While it was a good meeting, I never have written a line about it before.

At a meeting in San Angelo, Tex., in 1887, after eight day's service, the pastor became discouraged, though the interest increased all the time, and broke up the meeting. I thought, and afterwards said, if I ever find another pastor with a bad liver and as blue as indigo, I will try to prevail on him to absent himself from service. Conditions there were not favorable. And so of too many others. The card and wine parties, dancing, thin prayer meetings, indifference, jealousy, envy, pride, meddlers, backbiters, etc., are all bad conditions

and worse than the discouraged pastor. In many cases the pruning and probing knife should be used. Keep the house of the Lord clean then light divine will illuminate the whole building. Purge out the dross and the bright metal will appear. Put things in order, and the Holy Spirit will be a precious guest. More

reason to be a precious guest. More
church thus, and truly,
God for the
Jesus Christ
ory of In Memoriam.

For several months past it has been my purpose to write some words about my brother, C. W. Harris, of blessed memory. He was a son of T. W. and J. F. Harris, was born in Carthage, Leake County, Miss., April 5, 1858, and passed to his reward March 10, 1903.

HIS BUSINESS CAREER.

He did business in three different places: First, at Carthage; second, at Kosciusko, and last at Utica, a partner with R. B. Latimer, in the firm of Latimer and Harris. Just here let me say it is no part of my purpose to construct a bouquet of compliments to the memory of my lamented brother, but rather to mention some facts as I knew them to exist the last three years of his life. In business he maintained a degree of integrity that won the confidence of those who knew him best. He could be trusted. While he rightly desired to succeed in business and toiled faithfully to that end, yet no man was ever freer than he was from the spirit of greed, or from questionable methods in order to attain success. As I knew him in his business life he was the impersonation of integrity.

HIS MARRIAGE

He was married to Miss Clara Mimms, of Utica, Oct. 6, 1886. Out of this union was born only one child—a daughter, known to the writer as "Janey."

AS A FATHER.

Feeling too keenly the pangs of personal bereavement, caused by the seemingly untimely death of this dear brother, I shall refrain from any attempt to record the real emotions within my breast. Then it would be almost cruel to attempt to tell of the great loss Janey has sustained. How tenderly he loved that only child! How she has missed and must ever miss that father—no mortal tongue can ever tell. But what of his desires in the life of his child? It was his desire to educate her; to give her the best educational advantages of our day. But his one all-overshadowing desire was that she should be a Christian; that her life should be adorned with the Christian graces. He felt, in fact, that if she possessed all things else, but had not Christ, her life must be a failure. This he impressed upon her both by precept and example. And while he was not very demonstrative, yet I shall never forget how his countenance was all aglow, and how in words of deepest gratitude to God, he expressed his joy to his pastor when Janey gave her heart to Je-

sus during the great meeting Bro. McComb held in Utica, August, 1901. And right here I pause to thank God that Bro. Harris was spared to realize the supreme desire of his heart in the life of his child. He was permitted to hear her public profession and confession of faith, and to see her buried with Christ in baptism. That was a glad hour to his father heart. His next supreme desire in Janey's life was to see her grow in usefulness as she grew in years. He wanted her to become a woman after God's pattern, but he was not permitted to stay and watch the developments. This, however, need not fail because he is absent, for by the grace and help of God Janey can make that life papa so craved to see her make.

AS A HUSBAND.

Here relations are too tender for lengthy comment. Few wives ever lose such a husband, because few ever have such a husband. This I believe with all my heart. He represented that lofty type of husband that makes the wife his companion; that type that recognizes her as a partner in life's battles. Tender, devoted and true, he strove to lighten her burdens, and to fill her life with that love he promised her in the marriage vow. Truly, her loss is a great one. Why, oh why! God has locked up the why. Not freedom from sorrow, but grace to bear it is our Father's promise. So I pass from this thought with these words: The true and good husband God gave you, my bereaved sister, for a little more than sixteen years, is a great compensation for the sorrow you now have to bear. Surely those years were filled with many joys. Surely the sweet memories that come from those years you were with him, united with the sweeter hope that you will some day be with him again, will sustain you until you join in the songs of the redeemed by his side in glory.

AS A CHRISTIAN.

I do not know the date of his conversion, but he joined the Utica church May 6, 1894, and was baptized the next day by the beloved W. E. Ellis, then pastor of that church. From the beginning of his membership he was one of their most useful members. It is well known that certain characteristics are essential to a useful Christian life, and I can bear personal testimony that Bro. Harris possessed several of these in a high degree. He was meek, modest and humble, but not effeminate. Few men ever possess stronger convictions of duty, and no one was ever more willing and ready to faithfully perform every duty. His meekness was of the Christly type that causes one to speak and act with reference to the feelings and rights of others. It was of the "I am meek and lowly in heart" kind. It was meekness—not weakness. His modesty was of the humble, chaste type. In all his acts and utterances he was restrained by the high sense of propriety that becomes the distinctive mark of a Christian gentleman. It was modesty—not cowardly timidity. As with his meekness and modesty, so with his humility. He was not a diffident, a negative character, but an humble follower of Jesus. "Modesty and humility are virtues; diffidence is not

in itself a virtue, and may amount to a defect." All too many persons regarded as humble are in fact diffident—distrustful of self and even of others. Not so with my lamented brother. All who really knew the man will join me in the testimony that though he seemed a little shrinking and timid, yet when the call, "Men to the front," was made, C. W. Harris was ever found in the front ranks, ready at any cost, to defend every principle of right, both civic and religious. He believed in rendering to Caesar the things that are Caesar's, and to God the things that are God's. He was meek, modest and humble; but he was also firm, brave and courageous. He was a very discreet man. Free from the bluster and brag of the big-got, careful and considerate of his fellows and their rights, his firmness was tempered by kindness, his bravery was measured by the demands of the occasion, and his courage was seen in the fortitude with which he bore his trials and afflictions. All in all, this good man approximated as near to uniqueness of character as any one it has ever been my privilege to know. But chiefest among the characteristics of his greatness was his ardent love for and devotion to his church. He could sing from his heart:

"I love Thy Kingdom, Lord,

The house of Thine abode,

The church our blest Redeemer saved,

With His own precious blood."

He loved his church; he loved every department of her work, the preaching service, the teaching service, the prayer service, and the business service. "We speak that which we know and bear witness of that which we have seen." Yes, the writer can testify that when he was pastor at Utica, Bro. Harris was always among the faithful members who met the pastor at the house of God. He was the kind of member to whom every pastor looks for help, a d upon whom he leans for sympathy with the sweet assurance of receiving both. Possessing a lofty sense of the privilege of divine worship, in the assembly of God's people, and regarding as sacred the duty to let his light shine before men, he was found in all the services of his church. Only God himself knows the priceless value of such a church member, and when we think of his usefulness, his going is shrouded in mystery, and again we cry: "Why, oh why." Here is the why: Purchased by the blood of Jesus, he was God's, who had a right to him, and who exercised that right. There is but one single thing sad about his going, and that is, he is missed by his dear ones and friends. Yes, dear brother, we miss thee, but our loss is thy gain. We cannot bring thee back to us, but we can come to thee.

We realize that:

"Soon we'll reach the shining river,

Soon our pilgrimage will cease;

Soon our happy hearts will quiver

With the melody of peace.

Soon shall we meet again,

Meet never to sever;

Soon will peace wreath his chain

Round us forever;

Our hearts will then repose

Secure from worldly woes;

Our songs of praise shall close

Never—no, never!"

That you, dear bereaved ones, may be wholly resigned and ever faithful in the Master's service till the summons home shall come to you, is the prayer of yours in a common sorrow.

J. L. Low.

Water Valley, Miss., July 19, 1905.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

ORGANIZATION.

President—Arthur Flake, Winona.
 Secretary—P. Leavell, Jackson.
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Silence.

When the idle tale is told you
 Of some one that's gone astray,
 Of some one who was respected
 And now treads the downward way,
 Of some one, or tell the story,
 That their ears hear not a sound.
 But as Jesus did when with us;
 Was in silence on the ground.
 Every story when repeated,
 Like a rolling snowball grows;
 Every one just adds a letter,
 Which may pass it on to foes.
 It was and enough when started.
 Now scarcely has a bound.
 But all were deaf to scandal;
 Was in silence on the ground.
 If you find a man has fallen,
 Don't take him by the hand;
 But let the earth stain his garments,
 And let him stop to reprimand;
 Cast your eyes upon his error,
 And let him drag him down,
 See his lips when others question,
 Was in silence on the ground.

The Baptist Young People of Missouri are leading a movement for a Baptist Summer assembly in that State.

The field secretaries of the Sunday-school Board are representing B. Y. P. U. work at the various State Baptist conventions. The Sunday-school Board feels a deepened interest in training our "three million Baptists, mostly untrained."

The Missouri B. Y. P. U. Convention met last week at Sedalia. The key-word was "Faithfulness." There were about 500 delegates. About \$600 was raised and expended last year in the State work; \$782 was pledged for next year; \$285 will go to the international work. J. B. Nordyke, of Kansas City, was elected president.

The report of Young People's work before the Kentucky Baptist Convention was made by Rev. W. E. Mitchell. The Argus says that the report "passed hurriedly in review." This hurried hearing is

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true, not only in Kentucky, but in all of the State Conventions. Perhaps this is a leading reason why the Young People in most of the States have their separate conventions. Still some plan should be devised which would give to the Young People's work a longer time in a Baptist State Convention. These meetings afford an opportunity that no other occasion does to reach the denomination at large. It is in a measure the fault of our own workers that the opportunity is not better utilized.

Silver Creek.

We have held two meetings the last two weeks with T. T. Martin doing the preaching. God greatly honored the faithful, fearless preaching of His Word. At Providence the first week, we had fifty-nine additions, fifty eight for baptism.

At Silver Creek, where we closed last night, there were forty-five additions, twenty-seven for baptism. Bro. Martin will be at Prentiss till the 22nd, then at Florence till the 30th inst.

Yours,

J. P. WILLIAMS.

Antioch.

Antioch Baptist church, Lawrence Co., has just closed a meeting of seven days, in which Bro. L. D. Posey did some fine preaching and the church was greatly revived and sinners were brought to Christ. On the last day Prof. R. G. Reaves, the pastor, baptized 20 and 3 stood over for baptism. May God forever bless Bro. Posey in his work. Brethren, pray for us.

H. T. SHIVERS.

McCall, Miss.

DEAR BRETHREN:

I with great interest will ask you all a few questions concerning the Bible and spiritual life as I do not fully understand the Bible. Can a Christian or must Christian live above sin in this life? As I have joined the Baptists and I want to know whether or not I must try to live above sin, as I understood it that way. I ask you, supposing you can give me the needed help, and I will highly appreciate your help.

Please answer through mail at once.

Your brother in Christ,

F. A. P.

The Oldest Baptist Church in the World.

As many Baptists are going to the congress in London, I wish to point out that Hillcliffe Baptist church, which is the oldest Baptist church in the world, is only a short distance from Liverpool, and can easily be reached. The church is situated on the brow of the hill overlooking the town of Warrington. The trains leave Liverpool (Central Station) for Manchester every half hour of the day, and vice versa. Warrington is the only place they stop en route, time twenty minutes, price

return from Liverpool about two shillings. During my college days I spent a summer on this field and am sure it is well worth a visit. The church was founded by the Lollards. There is one grave stone in the cemetery dating back to the fourteenth century (I think 1345), several others date back to the sixteenth. Lord Derby (Edward the Great, as he was known), killed two of the members whom he found hiding in the baptistery. He himself afterwards was beheaded by Cromwell in the neighboring town of Bolton. General Harrison is said to have preached here with Cromwell as an auditor, and doubtless Milton, as it is well known he resided for quite a period with one of the lordly families in the district. The Germans have a novel based on the incident connected with his residence here.

One of the Warburtons at this time was pastor of the church. The present pastor, Rev. G. S. Hughes, who was a fellow student of mine in Manchester, will extend any courtesy to visitors—P. C. Parker, Winnipeg, in Canadian Baptist.

Why Am I A Baptist?

BY ROBERT J. BURDETT.

Well, by heridity. My Welsh ancestors, through my maternal line, were Baptist preachers in Alt Fawr, County Carmarthen, 1640. And there has been an unbroken line of Baptist preachers in the family down to this day. And my father's people were Baptists of old Huguenot stock. If I wanted to be anything other than a Baptist, I couldn't be. I was born one. I might as well try to be like Ralph Rakestraw, "a Russian, Frenchman or a Prussian, or an Italian." I love the Congregationalists and Prussians and the Methodists. I love the Presbyterians and the English. But I was born a Baptist as I was born an American and that settles it.

Moreover, I love the beautiful symbolism of the ordinance of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament which allows for growth, and the changes which must come with increase of light and stature, without periodical revision.

Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world, there would nevertheless be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of "advisory boards" in Baptist churches. And I love the Baptist recognition of the right of "private judgment," the liberty of personal opinion. I love the free responsibility of the human soul standing on a level platform face to face with God, with no shadow of pope or bishop, or priest, or man-made creed falling between himself and his Maker. That's why I am a Baptist.—*Journal and Messenger.*

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What Literature will Do.

I have been a member of the Missionary Baptist Church for eighteen years, and never once thought that it was my duty or privilege to give anything to Foreign Missions or Home Missions, either, until two years ago while at our Zion Baptist Association at Unity Church, there was some very forcible speeches made by our dear Bro. A. B. Hicks, for foreign Missions, and also for the dear BAPTIST. Bro. Hicks wanted all who would take THE BAPTIST to hold up their hand. One more brother with myself, held up our hands. So the first time I had an opportunity, I sent Bro. BAILEY two dollars for THE BAPTIST. And on that same day good Bro. Joe Pryor approached me to take the Foreign Mission Journal and so I took that. And began to read for myself on different missions, and I want to say, that I am now a hearty supporter of all missions, and of all our literature, and most especially, THE BAPTIST, and Foreign Mission Journal. I want to say that I would have been sitting still if I had not made an effort to take something.

Those papers and literature are food for the mind, and when you fill your mind with such knowledge, you have something that will do to keep. I have just read in your paper where they are behind with you nine thousand dollars. I want to say that this makes me feel bad, to think what your valuable paper is doing for their beloved State of Mississippi, and to think that so much is behind. I want to say that the better plan for a person to follow is to pay for his paper when he gets it. I can pay for a paper better, to send the money with the subscription. I am thankful that I began to take THE BAPTIST when I did. I feel that there has been a great growth with me in the knowledge of our dear Savior, by taking the dear BAPTIST, which has been a welcome visitor in my home for over two years, and will continue, and I ask one and all that are due THE BAPTIST anything, to remit at once, and let's make our paper a banner paper of this beloved South land.

Bro. Bailey is like unto ourselves, he has to meet obligations, and debts, and must have money to do it with. He must have money to pay his hands that work in the office. I do wish that everybody praised the dear BAPTIST as I do. I have just gotten up a club of eight to take the Foreign Mission Journal, and there is a good opening for THE BAPTIST in our church. So brethren, pray for us at old Shiloh.

W. A. DUNN.

Sweatman, Miss.

Columbia.

It has been a little more than a month since our relation as pastor and people began. Upon our arrival we were very kindly received and everything necessary was done to convince us that we were welcome. I was glad to find a church well organized and in a healthy condition.

I found a live Sunday-school, a junior

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and a senior B. Y. P. U., a comparatively well attended prayer meeting and a working Ladies Missionary Society.

Although justly wedded to their former pastor, they have recognized the necessity of going forward with the work committed to their hands and they have given me their hearty co-operation from the very first service. Since our arrival there have been eight accessions to the church, six by letter and two for baptism. We sent up \$67.00 for State Missions and we are now raising \$50.00 to furnish one of the new rooms at the Orphanage.

In connection with Columbia it is my privilege to serve Cedar Grove church, about four miles in the country. Here I have found a band of earnest brethren ready to be fed, and led to higher and better things. In some respects this is the most important work ever committed to my hands, and I sometimes wonder if I shall be equal to the task. In the strength of the Lord I shall do what I can.

It has been my pleasure to meet with brethren Cox, Bass, Justice and Allen, whom I knew in other days. I appreciate the hearty welcome they have given me, and gladly take my stand to work with them in the Master's vineyard.

I rejoice in the glowing reports coming as echoes of the recent Convention and pray that greater opportunities and more abundant blessings may be ours in the coming year.

BRYAN SIMMONS.

Schlater.

This village is located on the Itta Bena Branch thirteen miles north of Itta Bena. It is one of the richest sections of the great Yazoo Delta. The writer had the pleasure of preaching for the Baptist people here on the third Sunday in June and week following. The pastor is W. R. Cooper who is an old friend and school-mate. It was a source of great pleasure to labor with him in the Gospel. It rained almost every day, but the people came and the Lord enabled us to have a good meeting. Six promising young sons and daughters of this fertile country turned unto the Lord and united with the church. Of the "others to follow" let nothing be said until they follow their Master.

Brother Cooper has done excellent work here and also at Itta Bena where he resides. His people love him and his noble wife who has stood by him in all his struggles to obtain an education.

The writer was the guest of Captain D. C. Anderson whose elegant home is good enough for a king. Best of all Mrs. Anderson and her two cultured sons are Christians, and are loyal supporters of their church and pastor. These splendid young men have just graduated from the A. and M. College at Starkville, but unlike many college men they have not "quitted" in the school of Christ. Misses Bertha Jones and Ida Johnson, whose brothers have been students in Mississippi College, are members of the Schlater church. These and many other

bright, happy young people rendered good service in the meeting. May they be as rich in the graces of Christian character as the soil which gives them nourishment.

W. E. HATHORN.

Hermanville, Miss.

Grateful Acknowledgement

We wish with all earnestness of soul to thank our dear brethren and sisters of the late Convention at Tapelo for their thoughtful and prayerful kindness to us. While the hand of affliction was painfully upon us at home, those dear good saints at the Convention, learning of the same and of our detention from the Convention on that account, had us in loving remembrance and special prayers at the throne of grace, for which we are exceedingly thankful, and do happily attribute much of the sweet consolation we experienced to the divine blessing in answer to those earnest supplications. For it is a fact that both of us did have occasion to bless God for his comforting presence in that affliction. We also beg to return our grateful thanks to the kind and thoughtful sisters in their public meeting for the appropriate and consoling Scripture message which they so kindly wired us. It came when such things are most in demand, and was like "cold water to a thirsty soul," so refreshing and comforting in our time of need. Our earnest prayer is that God's best blessings may be upon our dear and thoughtful brethren and sisters for this happy service to us, his unworthy though suffering ones, and greatly prosper them in all their service for him. We also thank Him most devoutly that we are greatly improved in health.

In love yours to serve,

J. A. and E. G. HACKETT.

Raleigh.

We closed one of the most successful meetings here today that has ever been conducted in our little town. Bro. I. A. Hailey, of Mt. Olive, did the preaching, and that too, to the gratification of all who heard him. The meeting resulted in ten additions to the church and the Christian people of our town greatly strengthened.

Bro. Haley is one of those preachers who will impress a congregation at the beginning with his deep spirituality, and by his plain, logical arguments, can move the people.

For several years our church has been without a Sunday-school or prayer meeting, but through the preaching of Bro. Hailey our members have been awakened to a sense of their duty along these lines, and will meet next Sunday morning for organization. With an increase in our membership, a general stirring up of the Christian people and a stronger union in the church, we expect greater blessings in the future. We praise God for such a revival, and our earnest prayer is, that He may send His humble servant into our community again.

J. C. RUSSEL.

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No communication will be printed unless it is accompanied by the name of the author.

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Editorial.

The China Baptist Publishing Company.

Through the kindness of Rev. E. Z. Simmons, who went as missionary from Mississippi to Canton, China about 25 years ago, the report of this society for 1904 has been received.

The society was organized in 1901. Brother Simmons is its efficient president. Its objects are to produce and circulate Christian literature among the Chinese at home and in all countries whither they have gone. The Chinese in California use its literature. It is unable to meet the demands made upon it, which fact justifies the existence of the society and makes strong appeal for help. It owns a large building, two-thirds of which it rents for \$430.00 per month. Mr. E. W. Province, though not a preacher, a trained printer, has gone to China to devote the whole of his time to the interests of the society at the headquarters in Canton.

The society is "purely benevolent and missionary. Not one cent of profits can go into the pockets of individuals." Yes, it has stockholders, but they are men and boards who have contributed to its work, and receive no dividends at all on their stock.

During the past year it sold 145,941 tracts and books for \$2,681.01; printed 14,400 copies of True Light, a Christian monthly, sent 11,000 books and tracts to San Francisco and printed 41,600 books and tracts for other publishers.

The field is wide and promising. And this is the only publishing house in that section. Many missionary societies are working in these southern provinces. Almost all the Chinese who are to be found outside the empire have gone from Southern China, and this society sends out its

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literature not only to all Baptist missions in China, but also to those among Chinese in other countries.

The society is in great need, not because of failure, but because of its marvelous success, and the large and ever-increasing demands made upon it. It appeals for help, not to meet current expenses, but in order to greater efficiency. The self-sacrificing Simmons pays one-half the salary of an American printer. Northern and Southern Baptists will cooperate in the support of this society, and both sections will raise \$15,000 each for its immediate necessities.

The society has a "missionary fund" which is used for supplying Christian literature to Chinese everywhere. Brother Simmons is anxious to issue at once a music edition of his Gospel Hymns. He calls upon some B. Y. P. U. or W. M. Society to give the \$250 necessary. Why could not the young people of Mississippi send it to him immediately? The attention of the leaders is called to this wide door of immediate and large usefulness.

At the late commencement of Harvard, President Rossey made a characteristic and note-worthy address. Every great school has two special functions—to produce a small number of great scholars, who can do first-class productive work, and shall be able to teach and train others; and to send out a great number of men "with the balanced development of body, of mind, and above all, of character which shall fit them to do work both honorable and efficient" in every form of activity.

The career of scholarship should be leveled up to other careers open to young men. It should be made strong and attractive to ambitious youth. To this end, good salaries are essential. "There must be better pay for the average man and average woman engaged in the work of education." But the spirit of the worker himself is of greater value. "The prime need is to instill into the minds of the scholars themselves a true appreciation of real as distinguished from sham success." Only first-class work should count. The teacher owes this as a citizen to parents.

The growth of luxury in our colleges and universities is a matter of grave concern. It is neither desirable nor possible to do away with all social differences in student life; but it is possible and helpful to show that these differences are insignificant when compared to the differences of real achievement. A student given to luxurious living is incapable of any high and great achievement.

While the president believes heartily in many and even rough sport, yet "brutality in playing a game should awaken the heartiest and most plainly shown contempt for the player guilty of it." No student should ever "regard sport as the serious business of life;" and no college should allow "sport to become in any shape or way tainted by professionalism, or by so much as the slightest suspicion

of money making." A good reason for this insistence is that "the college graduate ought in after years to take the lead in putting the business of morality of this country on a proper plane, and he can not do it if in his own college career, his code of conduct has been warped and twisted."

The man of rank and wealth and influence who conducts his business as if he were a law unto himself increases the difficulty of enforcing law; because the community will be induced to condone crimes of violence against the interests which such a man represents." The nation never stood in greater need than now of having among its leaders men of lofty ideals, which they try to live up to not merely to talk of," was probably the most notable sentiment of a great address.

Besetting Sin.

In preparation for the Christian race believers are exhorted to lay aside "the sin which doth so easily beset us." The reference is generally supposed to be to some special transgression which has peculiar power over us and to which we are disposed by inward tendency and habit.

But all sin is besetting, sits by us, looks around, surrounds us, presses close upon us, and hinders our progress. Any sin will beset us, and upset us too, if we do not lay it aside. The exhortation is not, "lay aside that sin which most easily besets us," but, "let us put off easily besetting sin."

He makes a great mistake, and will soon learn it, who supposes that he has unloaded himself and can run the race light and therefore swift when he gets the mastery of some reigning passion or vice. Immediately some other sin lurkingly will assert its supremacy. The racer must aim at putting of all sin, at perfect freedom from transgression. Of course when any sin claims dominion it must be subdued; but the work is not complete so long as transgression in any form or degree remains. An army may be demoralized when the general falls, but it is not defeated; another leader awaiting promotion may lead on to victory. Putting aside the master sin is a long way towards victory, but it is not complete triumph.

The imagery is impressive. Sin is besetting. It encompasses us so as to obstruct our way and hinder us. It encircles us round about. It is always lying in wait and lurking for us. "Sin croucheth at the door," like some wild animal ready to spring upon us. It is an inner propensity which clings fast to us and will not be easily separated from us. It is a cumbersome garment, though beautiful and admired, girding us around and hindering us in the race. As the Grecian Athlete stripped himself for the race, so Christians must put off easily besetting sin if they would run well the appointed race.

The key-word of the epistle to the Hebrews is "better." Judaism is not false, but it is imperfect. It is good, but Chris-

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tianity is better, it has a better sanctuary, altar, priest, sacrifice, covenant and promises. Its blood of sprinkling "speakech better things than that of Abel." The reference is not to the blood of Abel's body drawn by his brother which cried out from the ground for vengeance against the murderer. There was nothing good in that, and so there could be nothing better. Evidently reference is had to the blood of Abel's offering which was the beginning of the sacrificial system. Instead of cleansing from sin these offerings kept alive its remembrances, impressed the necessity of an atonement which could take away sin, and kept a standing promise of its coming. These offerings were not useless, but imperfect. They were good, but that of Christ was better, as the fulfillment is better than the promise, the complete picture than the rough sketch and dim outline. All through the epistle you may find the ideas of better, greater superior complete. Use the key and enter into the rich storehouse.

MISCELLANEA.

Rev. G. C. Johnson, of Meridian, is with Rev. J. T. Ellis in a meeting at Saron, near Durant. Enroute, he honored our office with a call.

Bro. J. C. Buckley writes: "We are now in a good meeting at my home church, Pleasant Hill, with Bro. J. H. Lane of Magnolia to do the preaching since Sunday. That means that it is well done. This is Bro. Lane's old home, we love to hear him tell the old story of Jesus!"

Married in Vicksburg, July 20, at the residence of Hon. Theo. McKnight, the bride's father, Mr. Henry Anderson Scott and Miss Bessie French McKnight, pastor H. F. Sproles officiating.

Rev. W. P. Price has just returned from a good meeting at his old home church at Mountain Creek, where Rev. Wayne Sutton is pastor. They have let the contract for building a new house of worship. There were five accessions and the church greatly strengthened in every way.

Account Annual Meeting Patrons' Union and Farmers' Campmeeting, Lake, Miss., July 31st to August 4th, the New Orleans and Northeastern Railroad will sell from points north of and including Hattiesburg, and the Alabama and Vicksburg Railway will sell from all points, round trip tickets to Lake, Miss., at rate of one fare for the round trip, on July 30, 31, August 1, 2, 3 and 4th, with final limit August 5th, 1905.—Geo. H. Smith, Gen-Passenger Agent, New Orleans, La.

College Tidings.

Mississippi College cannot grow without new buildings. Last session we had all the students that we could properly accommodate. The prospects for next session seem fine.

Now the General Education Board proposes to give us \$25,000.00, if we will raise \$75,000.00. We can make our subscrip-

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tions, payable in 5 annual payments, beginning Nov. 1, 1906. I am to take the field, but will not be able to get at the work regularly before October 1st.

1. Every Baptist pastor in Mississippi ought to do two things: First, he ought to get ready to make a liberal subscription himself. Second, he ought to get a perfectly definite idea of the movement and begin to talk it up among his people.

2. Every Baptist layman in Mississippi ought to do two things: First, he ought to make a liberal subscription. Second, he ought to lend every possible encouragement to the movement.

We ought to raise the \$75,000, we can raise it, we must raise it.

Yours for progress.

W. T. LOWREY.

Clinton, Miss., July 24, 1905.

Weathersby.

We have just closed a most gracious meeting at Weathersby, commencing on the second Sunday in July in which Bro. T. J. Miley did the preaching. The church was greatly revived and two men were received by letter.

Last Sunday morning a multitude of people stood on the banks of the creek while twelve happy converts marched down into the water, two abreast, and were buried by the pastor beneath the liquid wave in the likeness of the Savior's death, burial and resurrection.

We have no church building of any kind but the Lord has opened our hearts and purses to this work, so that we began putting the lumber and shingles on the ground the day we closed the meeting.

We have a noble band of workers with the Dorcas in the lead.

Fraternally,

B. E. SUTTON.

Palestine.

A good meeting at Palestine church, Simpson Co., beginning the fifteenth inst., and lasting six days. Resulting in four accessions, one by letter and three by baptism and the church much revived.

Rev. S. P. Morris, a student of the Seminary did the preaching to the delight of his hearers, presenting the great gospel truths with such ease and clearness that we felt the power and presence of the Holy Spirit. This young man bids fair to be one of our strongest preachers.

THE PASTOR.

Star, July 21, 1905.

Notice.

To the churches of the Capiah County association: Dear brethren, as Moderator of the Capiah County association and chairman of the Ex. Board, I am authorized to say: the association will meet on Wednesday September 6-05, instead of Friday September 8th, as published in the minutes. The association will hold three days, Wednesday, Thursday and Friday, 6, 7, 8. You will please note this change.

Yours in the work,

J. A. LEE.

"Abide With Me."

Recently our thoughts have dwelt much on "the abiding of Christ." Does He indeed occupy the chief place in our hearts? With the disciples of Emmaus can we say, "Abide with us—it is toward evening, and the day is far spent. And we went in to tarry with them." The shadows of twilight are gathering around us, and we realize that after a few more milestones we shall reach the border land.

More than fifty years we have been serving our King. Sometimes afar off 'tis true, but never for one moment have we been willing to give up our allegiance to Him.

For moments of despair when all His billows have swept over us, and Faith for a time has been obscured by the tempest's wild shock, one glimpse of the cross would fill our souls with sunshine and peace.

"Abide with me"—not only in the sanctuary, but in the home. It is easy enough to feel His presence when we are listening to His word and are in companionship with those who truly love Him, but when the worries and cares of life come and get us all unstrung, we forget there is One who has promised to be a help in every time of need.

Then too there are hours of disappointment when the plans of a life-time are thwarted, and all the sweet hopes that we have cherished are snatched away from us, and we cry in our anguish, "Why hast Thou forsaken us?"

When sickness comes and we are bereft of those dearer than life—when with heart-strings torn and bleeding, can we say, "Whom the Lord loveth He chasteneth," or do our rebellious spirits call in question His justice?

"Abide with us"—not that we may have the peace that passes all understanding, but that we may draw others to Christ. There are some persons who commune so much with the dear Lord that when we are near them we can almost touch "the hem of His garment." Infuse into our hearts this confiding trust so we can say at all times: "When other helpers fail and comforts flee, O, Thou, Who changest not, abide with me."

(Mrs.) E. C. BOLLS.

Chihuahua, Mexico.

"The North Mexican Mission" has just closed one of the best annual meetings in its history.

Reports of excellent progress from every field.

Bro. Cheavens, director of our Theological School at Torreon, reports much work done, and advance in every department.—Also that he expects the new college building to be finished by Sept. 1. Bro. Lacey, director of "Madero" Institute, our girls school at Saltillo, reports excellent progress.

He is asking for a missionary teacher and wants her to be able to teach music. I go from here with Bro. Hatchell to help him in some meetings in Hermosillo and Guaymas on Pacific Coast in State of Sonora. Pray for us. May God bless the Mississippi workers.

A. C. WALKINS.

WOMAN'S WORK.

Mrs. JULIE JOHNSON, Editor.
P. O. Station, Miss.
[Direct all communications for this department to Columbia, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian, Miss. W. R. Woods,
Secretary, Meridian.

Programs are suggestive. The introduction of new hymns, selection of additional hymns, subjects of prayer, etc., are left with the Society.

July 1905.

Subject: **Fields and Forces of Home Mission Board.**

A PRAYER MEETING.
Program.

Aug. 1, 1905.

Subject: **Fields and Forces of Foreign Mission Board.**

CONGREGATIONAL PRAISE.

1. About Music: The soldiers of Gustavus Adolphus were accustomed to kneel in the midst of an engagement, sing Luther's hymn, "A mighty fortress is our God," then charge the enemy and win the victory. Brave hearts are needed today, to fight the battles that strengthen faith.
2. Praise, Ps. 145 and Rev. 19:5,6.
3. Praise through prayer for results: 2,031 baptisms on foreign fields last year, 50 new missionaries sent out, receipts \$283,410—largest ever given; contributions of W. M. U. \$53,678, increase of \$5,900.
4. Solo: "Watchmen, tell us of the night?"
5. Leaflet: "Fields and Forces of Foreign Board" may be effectively used as the basis of two talks by enthusiastic workers.
6. Nuggets: Thought for Leader: "Your love has a broader wing it cannot fly across the ocean." "No life need ever be narrow inside."
7. Leaflet: "The Art of Having Time," by Mrs. T. L. Tomkinson.
8. Personal experiences, in line with leaflet.
9. Business: Collection, etc.
10. Parting Hymn: "In the Cross of Christ I glory." This was written by a man who could speak one hundred languages and dialects, and will abide through all time as his greatest work.

Helen Keller With A Rose.

Others may see thee; she hold the not;
Yet most I think thee, beauteous
blossom, mine.
For I, walk in quietude, like Proserpine—
Things once so brightly looked on,
long forgot—
Seem by some tender miracle divine,
When breathing thee, start,
To hold rapturous summer warm within
my heart.
We understand each other, thou and I!
The velvet petals, and against my
cheek,
Thou feelst all the voiceless things I
speak,
And to my yearning, kindest mute
reply.

Yet a more special good of thee I seek,
For God who made—O, kind!—
Beauty for one and all, gave fragrance
for the blind!
—Florence Earle Coates, in the Century.

LADIES MEETING HELD AT TUPELO IN CONNECTION WITH BAPTIST STATE CONVENTION.

Through the kindness of our efficient State Secretary of Woman's Work, the Editor of this page has been able to obtain some interesting facts concerning the recent meetings of the ladies at Tupelo.

Mrs. Woods says, in part, "our meetings were held in the Cumberland Presbyterian Church, and were the most pleasant, helpful and successful ever held. People attended from all over the State and this interest was evidenced by their strict attention to the talks and reports.

The Tupelo women are to be congratulated on their arrangements for the meetings. Every detail was carefully attended to. A beautiful address of welcome was made by Mrs. Kimbrough, of Tupelo, and responded to by Mrs. Garrett, of Corinth. An unusual mark of courtesy was extended by the ladies of other churches in the city, by the sending of letters of greeting.

Mrs. W. A. McComb of Gloster conducted the opening devotional services. After the appointment of Committees, the recommendations of Foreign Board were adopted. Dr. E. E. Bomar spoke to the ladies emphasizing their assistance in the erection of a hospital at Yong Chow, China. Mrs. W. F. Yarborough of Jackson afterward presented this object and then new pledges made to the amount of \$114. Mrs. W. R. Woods read her annual report which evidenced a large increase over previous contributions.

The total amount for all purposes was \$13,528.41. Other monies were reported during the Convention, but too late for insertion.

Boxes sent, 26.
Thanksgiving envelopes 6,000.
Letters and manuscripts, 1941.
Prayer cards, 750.
Christmas envelopes, 200.
State Mission envelopes, 800.
Leaflets and pamphlets, 19,400.

Mite barrels, 200.

On Thursday morning a second meeting was held, the devotional exercises being conducted by Mrs. Vanlandingham.

After the adoption of the Recommendations of the Home

Board, Dr. Barton spoke urging the claims of mountain schools, and work among the negroes. Mrs. Leavell's plea for mountain schools secured a contribution of \$75.00. The devotional services of another meeting, on Friday afternoon, was led by Mrs. Kimbrough. The following officers were selected for another year: President Mrs. W. A. McComb, of Gloster, Vice-President Mrs. W. F. Yarborough, of Jackson, Corresponding Secretary, Mrs. W. R. Woods, of Meridian, Recording Secretary, Mrs. R. A. Kimbrough, of Tupelo. Mrs. Berry presented several children of missionaries. Various committees presented their reports, and many helpful talks were made. Mrs. Yarborough presented the Margaret Home for which subscriptions were made to the amount of \$75.00.

This delightful series of meetings was closed by prayer.

On Friday afternoon the ladies of Tupelo held a reception at the Court House, in honor of the Convention guests. Mr. Kimbrough, Mr. Longino, Dr. Little and Mr. Mitchell spoke to the enjoyment of all. On the same evening Mr. Clay Kimbrough entertained some of his friends in his own home. Looking back in memory to her Convention expenses, Mrs. Woods says, "The women of Mississippi owe a debt of gratitude and thanks to the Tupelo women. They are to be congratulated upon the success of the meetings. Their arrangements cannot be surpassed. Everyone felt it was good to be there. It inspired us with an earnest desire to go home, renew our energies, pray more earnestly, work more during the coming year, and at the next meeting, in Vicksburg, lay down larger bundles of sheaves at the Master's feet. The ladies, one and all, most heartily thank the dear women of Tupelo and pray God's richest blessing upon them."

Notice.

Seashore Camp Meeting July 12th. and 20th., Seashore Epworth League Assembly July 26th., August 6th., Seashore Camp Grounds Biloxi, Miss.
On account of the above the Q. & C. Route will sell round trip tickets to Seashore Camp Grounds, Biloxi, Miss., July 8th. to August 6th., inclusive, at rate of one first class limited fare plus 25 cents for the round trip, tickets limited to August 31st., 1905, for return.

Geo. H. SMITH,
Gen'l. Pass. Agent, N. O.

THE HOME.

Peace and rest at length have come.

All the day's long toil is past,
And each heart is whispering,
"Home Home at last!"

Hood.

Things You May Not Know.

Wheat is mentioned 28 times in the Bible.

Europe has had 321 monarchs since the battle of Hastings. Only 24 doctors reach the age of 70 for 42 clergymen.

Germany holds the record for the first daily paper. It was printed in 1524.

Four bushels of potatoes contain the same amount of nourishment as a bushel of wheat.

London is the most expensive port in the world. Ships which can discharge in three days at Liverpool or New York take 34 in London, owing to lack of facilities.

We do not realize the importance of the unconscious part of our life ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives there is a subtle influence that goes from us that often reaches farther and leaves a deeper impression than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry.—J. R. Miller.

Watering The Garden.

There is a great diversity of opinion as to how the garden should be watered during the hot, dry days of summer. My plan is to simulate Nature as nearly as possible. I do not believe in daily sprinkling, as Nature does not water her flowers that way, but gives them a good soaking at intervals, followed generally by a spell of cloudy weather. To best follow Nature, give the soil a good soaking early in the evening, right down to the roots of the plants. If the garden is well drained, as it should be, there is not much danger of giving too much, and this watering should

not be repeated until the soil has dried out. A safe average during July, August and September is twice a week, and this will usually be found sufficient. However, should the situation be a dusty one, there will be no harm in spraying the foliage of the plants daily; but as plants are not amphibious, they do not like to be soaked with water every day.—Woman's Home Companion for July.

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The Dining Cars running between New Orleans and Chattanooga on the Queen & Crescent Route day train, which leaves New Orleans at 9:10 a. m., daily, will be at once equipped with electric fans.

There are to be four overhead or deck fans and one rotary bracket fan in each car.

The use of overhead fans, so popular in offices, is not usual in dining cars, but the management of the Queen & Crescent Route believes they are much preferable.

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Deaths.

Oglesby.

The death of this good man which occurred in Jackson on the 28th of Feb. 1905, caused sadness in many hearts. He was a noble, generous, self-sacrificing Christian, ready to help in every good work. He left behind his labor, his works follow him.

Resolved that the sympathy of Providence should be tendered the bereaved family.

2nd. This we realize the loss of one we loved and who was ever ready to help in every good work.

T. R. PATE,
W. J. YOUNG,
T. C. CLOV,
Committee.

Sisk.

On the morning of July 16th, 1905, the spirit of the infant son of young Bro. and Sister C. E. Sisk of Taylor, Miss., passed from earth to heaven.

After several years of intense suffering this little flower of the home almost in the beginning of its existence was transplanted from the life of sorrow to a life of peace and joy in the kingdom of God.

May the wise and merciful Father who seeth and doeth all things for the best, send the comforting aid of the Holy Spirit and heal the wounded and afflicted in the young father and mother's heart made by the death of this little flower, their first born of only a few weeks old, "which was budded on the earth to bloom in heaven."

"Tender shepherds, then hast stilled
Now thy little lamb's brief waking;
Ah, how precious, pale, and mild
In its narrow bed tis sleeping?"

And no sigh of anguish sore
Heaves that little bosom more."

"In this world of care and pain,
Lord, thou would'st no longer leave it;
To the sunny, heavenly plain
Thou dost now with joy receive it;
Clothed in robes of spotless white
Now it dwells with thee in light."

"Ah, Lord Jesus, grant that we
Where it lives will soon be living,
And the lovely pastures see
That its heavenly food is giving;
Then the gain of death we prove,
Though thou take what most we love."
W. N. HAMILTON.

Deacon G. W. Johnston.

The above named gentleman was born in the State of N. C., Feb. 24, 1834. Died July 10, 1905, at Star in Rankin County, Miss.

When eleven years of age he moved with his parents to Barber County, Ala. When about 22 years old he came to Rankin Co., Miss., and shortly after his arrival he was married to Miss Lenora Kenedy, one of the most beautiful, lovely and beloved characters ever known to this writer. She stood faithfully by his side till God in his goodness took her home 8 years ago.

Bro. Johnston was converted and baptized into the fellowship of the Baptist Church thirty-five years ago. He has been much devoted to his church serving most of the time as deacon.

He was the father of seven children, two of whom preceded him. One in infancy, the other a most brilliant young man who had just graduated and launched out into active life. Four daughters and one son, Rev. J. R. Johnston, of Gloster survive him.

Bro. Johnston was far more than an ordinary man, large of body, mind and soul, a gentleman in the strictest sense; a consecrated Christian, a Baptist whose

devotion to Baptist principles was most beautiful, a wise counsellor whose wisdom had matured more and more with the lapse of years. The writer is proud to count himself among the young men who have been beneficiaries of his counsel and who have caught inspiration from his beautiful and exemplary life. He was tenderly laid to rest in the old family grave yard near D'Lo, July 11, 1905, in the presence of all his children and grand children, and a host of sorrowing friends.

C. E. WELCH.

Mr. Hellen Bernard.

Mrs. Hellen Bernard fell asleep in Jesus on the eve of June 10. She lived to the good old age of about 73. In her youthful days she joined the Baptist Church. She leaves three sons and three daughters-in-law a number of relatives and friends to mourn her loss. Why should we weep and mourn and sigh, far blessed are the righteous when they die.

Peaceful be thy silent rest.

Slumber sweetly God knew best,

When to call thee home to rest,

Farewell mother, Farewell mother!

We must say our last farewell,

Till we meet beyond the river,

Happy there with thee to dwell.

From one who loved her,

LAURIE RICHARDSON.

Wall Hill, Miss., July 9, 1905.

Thompson.

On the morning of July the 10th, 1905, Sister Thompson, wife of Bro. J. M. Thompson of Maben, Miss., passed from this life to take her happy place among the many redeemed.

She was a little more than sixty seven, had been the happy companion of Bro. Thompson for nearly fifty years and be-

came a faithful follower of our Lord soon after her marriage.

Together with her noble husband, and five loving children, she leaves many devoted friends to mourn her absence. Her life has been a benediction to many and may her departure be a beckoning hand to those she has left behind.

Sorrow not, save for yourself; for she has gone to her better portion.

W. H. T.

Married.

Staples-Turner.

At the home of the bride, Daddsville Miss., Sunday, July 16, 1905, 4:30 p.m., pastor of Belzoni Baptist Church officiating. Mr. Davis Staples and Miss Janie Turner, both residents of Daddsville.

Mr. Staples is a promising young railroad man, and Miss Turner is a young lady of charming manner and excellent character. They will continue to make their home in Daddsville.

R. D. M.

Associational Letter Blanks.

I have on hand 500 associational letter blanks—simple in arrangements, convenient, roomy and complete. These can be had for 5 cents per single copy, or 50 cents per dozen. Address, JOHN P. HEMBY, Brookhaven, Miss.

SPECIAL NOTICE.

To Western Recorder Subscribers who attended the Miss. Baptist State Convention at Tupelo, and paid their subscription. The small blank book containing the names and amount paid by each is misplaced, and I am unable to enter credits. All who paid me are requested to write stating amount paid so that credits may be entered without delay. I also request those who subscribed, and did not pay to send me their names in order that they may be entered on our list. W. P. HARVEY, per Western Recorder, Louisville, Ky.

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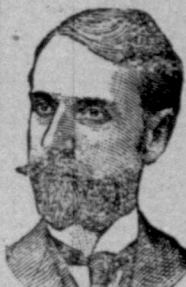
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